



Welcome to

Kangaroo Island Catholic Community

(Part of the Fleurieu and Kangaroo Island Cluster of Catholic Parishes)

FOURTH SUNDAY OF EASTER - YEAR B

Vol 9 : No 23

KANGAROO ISLAND CATHOLIC PARISH

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NOARLUNGA DOWNS CATHOLIC PRESBYTERY

Phone: 8382 1717

PARISH TEAM CONTACTS

PARISH PRIEST

Fr Josy Sebastian (8382 1717; in emergency - 0452 524 169)

Fr Prathap Katta (A/Priest - 8382 1717)

Fr Arul Dev (A/Priest - 8382 1717)

PARISH PASTORAL COUNCIL

Mr Peter Clark (8559 5131)

FINANCE

Mrs Helen Mumford (0408 367 009 or kimumford@bigpond.com)

PARISH NEWSLETTER

Mr Peter Clark (8559 5131, paclark@muckra.com.au)

(All items for the newsletter must be received no later than Tuesday evening.)

SPONSORSHIP

KANGAROO ISLAND TRANSFERS (0427 887 575) generously donate transport for our visiting Priests.

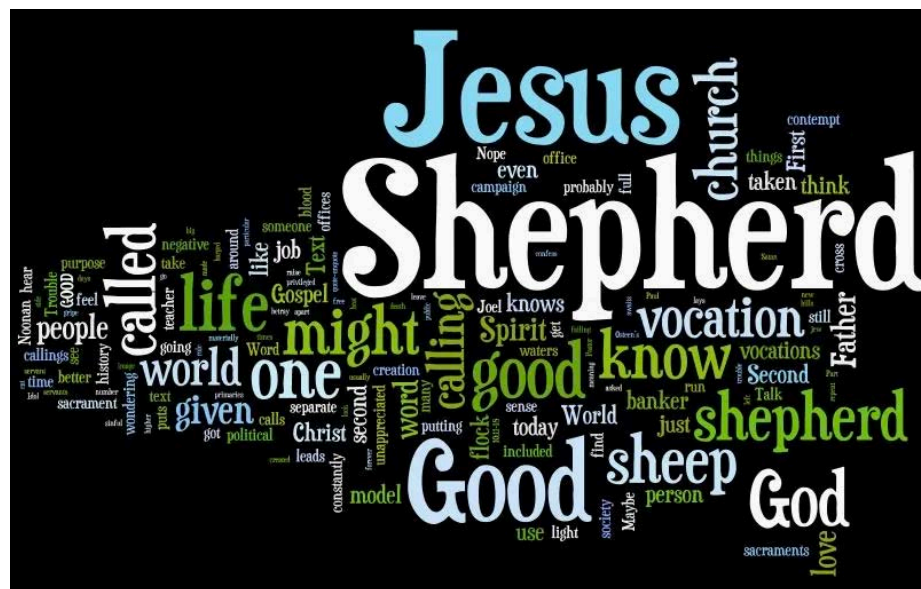
CHILD PROTECTION

Child Protection Unit 8210 8159

WEEKEND MASSES

This weekend Mass will be held at Kingscote at 9.30am.

Due to current COVID-19 restrictions (1 person per 2 sqm) we are only permitted up to 78 people in our Church.



FIRST READING

Acts 4:8-12

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

RESPONSORIAL PSALM

Ps 117:1, 8-9, 21-23, 26, 28-29

The stone rejected by the builders has become the cornerstone.

SECOND READING

1 John 3:1-2

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already

the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

GOSPEL ACCLAMATION

Jn 10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord 'I know my sheep, and mine know me. Alleluia!

GOSPEL

John 10:11-18

Jesus said:

'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep.

'I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well.

(Continued page 4)

PLEASE KEEP THESE PEOPLE IN YOUR PRAYERS

Sick: Michelle Glynn, Bill Roestenberg, Carmel Northcott

April anniversaries: Josephine Bannan, Ray Bannan, Elizabeth Black, Wilma Buick, Karen Cairney, Gwen Chalmers, Ambrose Clark, Robert Clark, Tony (Noxy) Clark, Francis Clarke, Catherine Commerford, Sarah Cunningham, Jamie Larcombe, Jimmy Dow, Tate Furniss, Monika Gibbs, Lynne McArdle, Mary O'Brien, Norah Ridge, Verna Trethewey, Beryl Williams, Albert Willson, Keith 'Hoppy' Willson.

Please pray for all our faithful departed and may all our sick parishioners, relatives and friends know the healing love of Christ through our actions and His healing presence.

ROSTERS

Comm	Reader	Cleaning
25/4 M Slagter	W Bennett	A Bevan

COVID Marshal

25/4 C Weatherstone

PRIEST ROSTER

(Often this roster changes if something unforeseen crops up)
25/04 Deacon Andrew

ENTRANCE ANTIPHON

Ps 32:5-6

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made, alleluia.

DATES

25 Apr ANZAC Day
26 Apr ANZAC Day public holiday
27 Apr First day School Term 2
14 Jun Queen's birthday holiday
4 Oct Labour Day holiday

GET VACCINATED FOR THE COMMON GOOD

Vaccination against COVID-19 is a morally good thing, providing protection for the person vaccinated and the wider community. Some COVID-19 vaccines are associated with ethically questionable production and research practices, but Pope Francis and the Australian Bishops have advised that it is morally permissible to receive any vaccine made available. More information is available at <https://www.catholic.org.au/coronavirus>

ANZAC REFLECTION



ANZAC Day is a big day on the Australian calendar, and stirs up lots of emotion and patriotism as we reflect on the efforts and the values lived out by people in the services. Today Anzac Day conjures up different thoughts, memories and questions for each of us. What would it have been like for our service men and women? What would life be like if countries like Australia didn't make a stand against tyrannies of evil? How were they able to face the challenges of war?

For me it awakens the realisation of how lucky we are and how very little we have to be anxious about. It is near on impossible to even begin to imagine the anxiety the young men and women felt as they headed overseas to confront their own mortality, or the danger that would besiege them.

As we reflect on the occasion of ANZAC Day it should remind us of the many great qualities and characteristics that all our service men and women have displayed in the multitude of conflicts Australia has found itself embroiled in over the years. Characteristics such as courage, mateship and honesty, to mention a few. Each of these characteristics should act as a motivator, a reflection point, a challenge and a reminder of all that is good in our lives and all that we should be thankful for.

Rob Brennan (Principal, Salesian College, Chadstone, Vic)

MARIAN PROCESSION

The Marian Procession and Peace Rally will be held on Sunday, May 16 at the Adelaide Showgrounds.

The Procession commences at 2.00pm and all are invited to attend with their parish or community under their banner. Group assembling will begin from 1.30pm at the starting point of the procession on the Main Arena. The event is expected to end shortly before 4.00pm.

Please visit trybooking to book your ticket. <https://www.trybooking.com/BPJA> Remember to wear a hat, and/or bring an umbrella. Should the weather be inclement the

event will remain at the Showgrounds but move into the Jubilee Pavilion. For more information please contact Archdiocesan Events (08) 8210 8220 or events@adelaide.catholic.org.au

SINGING AT MASS

We are now permitted to sing at Mass, but only if wearing a mask.

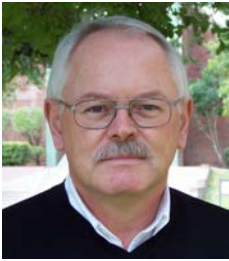
THE STONE REJECTED

The portrait of Jesus in John's gospel is unique for many reasons. Ninety percent of the stories in John don't appear in the other three gospels. And the stories that do appear always lean in the direction of glory. Jesus walks taller in John's version of things. Jesus never wears swaddling clothes as a helpless babe in a manger. He's always in control, from the dawn of creation as the Divine Word became flesh for our sake, to the Lordly way he debates the nature of authority with Pontius Pilate. In the garden of Gethsemane, John's Jesus shows no agony, does not weep or sweat blood. From the cross he doesn't cry out about abandonment, nor surrender his spirit. Instead, he offers the regal declaration, "It is finished," as he retires his mission.

It's not surprising that Jesus doesn't assume the role of sacrificial victim in the describing of his relationship to the cross, which he foresees and predicts. John's Jesus is never seized in the garden; when the mob tries to lay hands on him, they fall to the ground. Jesus dares not kiss his way into betrayal. Rather, Jesus agrees to enter into custody and marches to the cross as Lord of history. This stone, rejected by human arrogance, is the undisguised Rock of Ages. Lord have mercy on those who had eyes and didn't see!

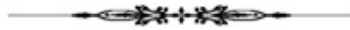
GPBS eNews





Ron Rolheiser column

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than sixty newspapers worldwide.



THE ORIGIN OF OUR CONFLICTS AND DIFFERENCES

Why do sincere people so often find themselves at odds with each other? The issue here is not about when sincerity meets insincerity or plain old sin. No. The question is why sincere, God-fearing people can find themselves radically at odds with each other.

There's an interesting passage in Nikos Kazantzakis' autobiography that intimates far more than it reveals at first glance. Commenting on Greek mythology and the many conflicts there among the gods and goddesses, Kazantzakis writes this: "The heroes in ancient Greek tragedies were no more or less than Dionysus's scattered limbs, clashing among themselves. They clashed because they were fragments. Each represented only one part of the deity; they were not an intact god. Dionysus, the intact god, stood invisible in the center of the tragedy and governed the story's birth, development, and catharsis. For the initiated spectator, the god's scattered limbs, though battling against one another, had already been secretly united and reconciled within him. They had composed the god's intact body and formed a harmony."

In Greek mythology, the supreme god, Dionysus, was intact, containing all the scattered pieces of divinity that took particular incarnations in various gods, goddesses, and human persons. Inside Dionysus, the intact god, there was harmony, everything fitted together, but everywhere else various pieces of divinity wrestled and sparred with each other, forever in tension and in power struggles.

That image is a fertile metaphor shedding light on many things. Among other things, it can help us understand what's at the root of many of the conflicts between sincere people and why we have a lot of religious differences.

What is the root cause when people

are at odds with each other and there is no insincerity or sin involved, when both parties are honest and God-fearing? Today we speak of ideological differences, historical differences, political differences, and personal history as to why sincere people often see the world differently and are at odds with each other. We have a language for that. However, I'm not sure our current language (for all its sophistication) captures the heart of this as clearly as does that particular metaphor inside Greek mythology. In the end, aren't we all grabbing our own piece of god and making it the be all and end all, without accepting that those we are fighting also have a piece of god, and we have divinity fighting divinity?

Boiled down to its root, isn't that what lies at the base of the tension between "conservative" and "liberal", between soul and spirit, between head and heart, between young and old, between body and soul, and between the other binaries that divide us? Haven't each of us grabbed an authentic piece of divinity and (because we don't have a vision of the intact God) let our piece of divinity become the prism through which everything else must be seen?

We are not an "initiated spectator" who, as Kazantzakis puts it, has enough of a vision of the intact God to see how all the pieces ultimately fit in harmony. So we continue in our disharmony.

Much too can be gleaned from this image in terms of how we view other religions. Writing around the year 200 AD, one of our renowned Church Fathers, Clement of Alexandria, wrote a book he entitled (in Greek), *Stromata*, a word which literally means "being strewn about". His concept (carefully nuanced through his Christian lens) was that God, while revealed normatively in Jesus Christ, is also "strewn" (in pieces) in other religions and in nature itself. In essence, what he is saying is that there are pieces of God lying around

everywhere, though Clement doesn't elaborate on how these discrete pieces of divinity often fight with each other.

More recently, Raimondo Panikkar (died 2010), one of the major Christian commentators on world religions, again picked up this concept of God as "strewn" and applied it to world religions. For him, what Christianity sees as contained in the Trinity is experienced in pieces in by people in other faiths. For example, certain faiths, like Buddhism, make central the experience of contingency, awe, dependence, and self-effacement in the face of what they believe to be "God". For Panikkar, these are religions of "God the Father". Some other faiths, particularly Christianity but also Judaism and Islam, strongly emphasize "God, the Father", but their scriptures and other beliefs have an incarnational principle, a "Christ". Certain other religions such as Taoism and Hinduism focus much more on the experience of spirit, the "Holy Spirit". Since we each emphasize one particular aspect of God, it is no surprise that, despite sincerity on all sides, we often don't get along.

And so we, sincere, God-fearing people, are often at odds with each other; but it's helpful to know (and acknowledge) that an "intact" God stands invisible in the center of our conflicts and watches us fight with "his scattered limbs", knowing that in the end all these strewn pieces will be united again in harmony.

You can read, or download, Ron Rolheiser's weekly columns from his website at: www.ronrolheiser.com

COMPLIANCE WITH REGULATIONS (April/May, 2021)

Different rules apply for Churches with fixed or non-fixed seating. Please check with your Church for details on how seating is handled.

- For fixed seating 100% of available seats may be used, provided 100% of attendees wear masks. If 75% of seats are used, masks are not necessary.
- The non-fixed seating capacity is worked on 3:4sqm. No masks are required for this density. Masks are essential for anything more than the capped density.
- Singing as a congregation may recommence, provided masks are worn.
- No beverage or food consumption (ie cup of tea after Mass)
- Social distancing is still recommended.
- There should be no shaking of hands or holding hands during the Mass.
- Every gathering must record contact details - either with the QR code for smart phones, or the handwritten log - both located at the entrance to the Church.
- Hand sanitizer is to be available at church entrances.
- Offertory procession will be omitted. Communion is given only in hands. Precious Blood will not be distributed
- Collection plates will not be passed around but a single drop point is provided at the churches.
- Holy Water is not available at the doors of churches.
- All surfaces should be cleaned at least daily, with special attention given to frequently touched surfaces.
- Sick and high risk/vulnerable people should be encouraged not to attend.
- Care should be taken at the dismissal and on leaving the church to minimise social contact.
- The obligation for Sunday Mass for the laity HAS NOT BEEN RE-INVOKED at this stage.

(Continued from page 1)

They too will listen to my voice, and there will be only one flock, and one shepherd.

‘The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.’

DID YOU KNOW?

- The Latin word for shepherd is the root of the word pastor which is often used to describe the priest who leads the community.
- From this Latin root we also derive other terms such as pastoral associate, pastoral council and pastoral care, all of which imply a duty of love and care towards others.
- Bishops carry a staff known as a crozier which is the shepherd’s crook and a symbol of the care of the bishop for his people.
- John’s Gospel will be read for some weeks during this period. John is the latest of the written gospels, probably being composed at the very end of the first century.

GOOD SHEPHERD SUNDAY

The passage today is one that Jesus might have used when he was reminding his disciples that he had foretold his death and resurrection. He is the Good Shepherd who seeks out the lost and the lame - but who is also prepared to lay down his own life to save his flock. He is the one who will face the wolf - and the forces of evil - using his own life as a shield for his sheep. Because of his willingness to sacrifice his life on their behalf, the Father ensures that he can be restored to life - and to draw all into one flock with one shepherd.

For many years, such a passage was used to maintain that everyone was destined to become part of the one

flock - a Christian - or be lost. To suggest this today in a world where we are increasingly aware of the riches present in other faiths would be to deny the tenderness of the imagery used by Jesus.

This is not an exclusive flock of those who are saved. Nor does the shepherd demand that people belong to it. This is a flock of those who have heard the voice of the Shepherd and responded. How they will respond depends on where they are and the culture and faith from which they come. *Catherine McElhinney and Kathryn Turner*

EXPLORING THE WORD

King David had been a shepherd as a boy, so the image of the Shepherd Messiah underlies this text. But the intimacy of Jesus’ relationship with his flock goes beyond even this. This gospel is a statement of the seriousness of Jesus’ commitment to the Father’s will and his self-giving love for humankind. Jesus’ life is freely given for his flock. It is sometimes thought that Jesus died to satisfy the will of the Father imposed on the Son. This is not so. Jesus’ gift was a free gift because he responded at all times to that which was most profound in him: the Father’s love, which he wished to make known to the world. It is generous, self-giving love for others.

THIS WEEK’S READINGS

(26 April - 02 May)

- **Monday, 26:** St Mark (1 Pet 5:5-14; Mk 16:15-20)
- **Tuesday, 27:** Tuesday - 4th week - Easter (Acts 11:19-26; Jn 10:22-30)
- **Wednesday, 28:** St Peter Chanel (Acts 12:24 - 13:5; Jn 12:44-50)
- **Thursday, 29:** St Catherine of Siena (Acts 13:13-25; Jn 13:16-20)
- **Friday, 30:** Friday - 4th week of Easter (Acts 13:26-33; Jn 14:1-6)
- **Saturday, 01:** Saturday - 4th week of Easter (Acts 13:44-52; Jn 14:7-14)
- **Sunday 02:** FIFTH SUNDAY of EASTER (Acts 9:26-31; 1 Jn 3:18-24; Jn 15:1-8)

PASTORAL CARE

If you need a Priest for anointing of the sick or last rites contact: Noarlunga/Seaford (8382 1717), Willunga (0488 287 552), Victor Harbor/Goolwa (8552 1084), Kangaroo Island (0418 819 078).